

Bellevue Intelligence

"SHOULD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 14.

NEW-HAVEN, SEPTEMBER 3, 1831.

VOL. XVI.

TEMPERANCE.

LONDON TEMPERANCE SOCIETY.

The first public meeting of the London Temperance Society was held on the 29th of June. A letter was read from the Lord Mayor expressing his regret that official engagements prevented his attendance, whereupon Sir John Webb, Director General of the Medical Department of the Ordinance, was called to preside. On taking the chair, he mentioned the evils of spirit-drinking in the army and navy, and in the community at large, as they had come before him as a magistrate. Intemperance, in his opinion, was the cause of most of the vices that prevailed.

The Secretary then read a report, exhibiting the principles of the Society, and the progress of temperance in America, and in Scotland and Ireland. In England, 30 Societies had already been formed, and 100,000 tracts put into circulation.

The meeting was then addressed by W. Allen, Esq., the Solicitor General of Ireland, Rev. Dr. J. P. Smith, Prof. Edgar, of Belfast, Rev. Dr. Hewitt, of Connecticut, Rev. Dr. Bennet, Mr. Collins, of Glasgow, Mr. Carr, of New Ross, Ireland, the Bishop of Chester, and Rev. G. Clayton.

The Solicitor General of Ireland, after alluding to his official connexion with another temperance Society, (the Hibernian) and his devotion to the cause, proceeded to give his views at length on three points—the objects of Temperance Societies—the necessity of them—and the adequacy of the measures adopted by them, to secure their end. [Recorder.]

The object of Temperance Societies was simple and single, it was but one. The principle was so simple, that it was amazing it had escaped the skill, the ingenuity, and the talent of so many centuries and had remained to be discovered, within the last few years, by a clergyman in one of the northern States of America. The simple principle was, that the common use of ardent spirits, was one of the chief causes of the crimes, the misery, the poverty, and the distress of mankind in the present day (cheers;) and that there was one efficient remedy for the subjugation of that hostile principle, which had been preying against man's best interests for so long a period of time; namely that it was the bounden duty of all who loved themselves, who loved their neighbors, and who venerated their God, to abstain from ardent spirits themselves,

and by influence, example, and authority, to discountenance the use of them in others. Suppose ardent spirits were altogether unknown—suppose the knowledge of the mode of distilling them was lost, would there not be a gain by the loss? O, there would be great losers by it; all the dram-shops would be shut up, the public houses would be closed; but much of the Sabbath breaking would be put an end to (cheers;) much of blasphemy would be stopped; much of perjury, swearing, assault, riot, and even murder, would be banished from the land. Temperance Societies wanted to get rid of these poison shops altogether. That was the object of the present meeting; and was there any man, who had the heart of a man, that would raise his hand against it?

[After showing the entire uselessness of ardent spirit and the immense expense of it in the United Kingdom, he proceeded:]

Let all persons become subscribers to this institution; and without adding 1s. to their expenses they would cut off ten millions of expenditure which they would have in their pockets to contribute to benevolent societies. The honorable and learned gentleman then proceeded to state, that three fourths of the cases of crime, of premature death, and of lunacy, and other violent and distressing maladies, were occasioned by intemperance. And he would ask, whether, if there were a person present who would refuse to become a subscriber to this institution, that person were not an accessory to the commission of these crimes, and to the procurement of these ills? He would boldly state, that if any person, after examining the documents which he should now present to the meeting, could coldly stand back and say, "I will not support your society, and thus give to the public the benefit of my example;" that individual would be chargeable with the guilt of an accessory to the evils which spring from this fruitful source of crime, disease, and death. The honorable and learned gentleman here read the certificates to which he had referred. The first was that of the physician-general of Ireland, the second was signed by 77 professional men of Edinburgh; he had others, also, from Manchester, Bradford, and other respectable and populous towns. They all reprobated, in strong terms, the use of ardent spirits, as dangerous to the health and existence of those who indulged in them, and recommended their entire disuse. These physicians, the honorable and learned gentleman proceeded, had told the meeting, that out of the use of ardent spirits

grow the direst maladies to which the human frame is subject.

He had been long in the habit of prosecuting criminals at the bar of justice in Ireland, and he could state, positively, that at least three-fourths of the criminals tried there, were led on to crime by intemperance. The greater part of the crimes which were committed in Ireland, were the results of intoxication—of the use of ardent spirits. He had the sanction of all the high authorities in Dublin to the statement, that the disuse of ardent spirits would be one of the most effectual means of preventing crime there. And would not the same cause produce similar effects in London?

Professor Edgar, of Belfast, who has devoted much time and labor to this subject, and with great success, inquired:

Did they know that a magistrate of the county of Middlesex, in assembly of his colleagues, in the capital of the kingdom, had declared his conviction, that the increase of madness, poverty and mortality was owing to the increase of the consumption of distilled spirits? and that they had confessed they had no power in their hands to check the horrible evil? But was it impossible to check it? He would read a letter from an eminent member of the medical profession, which said no person had greater hostility to dram drinking than himself; inasmuch as he never suffered spirits to be in his house, considering them to be *evil spirits*; and if the poor could see the white livers, the drapsies, and the shattered nervous systems which he had seen as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms; but he considered the scheme so Utopian, that he could not join his name to it, believing it as possible to stop the cataract of Niagara, as to prevent the poor from destroying themselves by them. What answer should be returned to this objection of Sir Astley Cooper? The promoters of the Society would say, we have counted the cost, and to our consciences and yours we say, ours is the duty, and the difficulties we leave to God. They made no pretensions to miraculous power; they knew that it would be absurd to attempt to stem the cataract of Niagara, but they possessed the means of awakening the dead sinner to life, and to bring down every strong hold of Satan. It was our place to cut off the source of the evil. It was perfectly true that the trade in spirits was not supported by drunkards, but by temperate men, and even the drunkard pleaded the example of the temperate and religious. But leaving religion entirely out of the question; if the drinking of spirits could be rendered unfashionable, the society would accomplish its object; could the practice be made disreputable, no man would dare indulge in it.

The Rev. Dr. Hewitt, after a few introductory remarks which were received with great favor, gave a sketch of the history of the Reformation in this country.

Mr. Collins of Glasgow, one of the most active and efficient friends of the cause in Scotland, said:

It was his intention to have given a very full

and complete account of the progress of the Reformation, and of the various causes supporting them; and, also, to have given an experimental explanation of the whole; but in consequence of the protracted length of the meeting, he should defer it until a future opportunity.

The Rev. G. Clayton, declared his conviction that spirits caused the increased profanation of the Sabbath, and the progress of infidelity.—The apostles of infidelity never argued so fluently, nor the disciples assembled with so much zeal, as after large potations of these evil stimulants; indeed he believed the spirit of infidelity was in many instances the spirit of gin. And if ever revolutionary hands should rise to overturn the altar and the throne, gin would be the great engine to prepare them for their work of confusion, mischief and murder.

The Chairman, in closing the meeting, observed that it was in contemplation to withdraw spirits from the army ration.

Among those who added their names to the list of members, were the Bishop of Chester, the Bishop of Sodor and Man, and Lord Calthorpe.

CIRCULAR—TEMPERANCE.

The Circular from which the following extracts are taken, is directed 'To the citizens of Albany' and signed by R. H. Walworth, President of the New York State Temperance Society; Amos Platt, President of Albany Co. Temperance Society; Richard V. DeWitt, President of the Young Men's Society; Wm. E. Blacker, President Albany Academy Temperance Society; Thaddeus Joy, President Canal Temperance Society; F. J. Hosford, President Albany Apprentices' Temperance Society; Charles Smith, President of the Hibernian Society; John Johnson, President of the colored Society; Erastus Corning, President First Ward Temperance Society; Charles R. Webster, President Second Ward Temperance Society; Uriah Marvin, President Third Ward Temperance Society; Joseph Alexander, President Fourth Ward Temperance Society; Israel Smith, President Fifth Ward Temperance Society.

Fellow Citizens.—Our city is now harboring a fatal enemy; cherishing a plague of dreadful malignity; submitting to a tax which brings no increase to our Treasury, while it perpetuates poverty, misery and crime. To prove this, let us state a few facts which may be relied on. Whatever may be said in favor of the temperate use of ardent spirits, (if that indefinite line could ever be drawn,) facts will show incontrovertibly, that the excessive use of them is the severest scourge with which our nation and our city are visited; and you know that all drunkenness commences in the moderate use of them. Ardent spirit destroys health; ardent spirit creates idleness; ardent spirit ruins character; ardent spirit makes paupers; ardent spirit makes criminals; ardent spirit brutalizes men; ardent spirit destroys domestic happiness; ardent spirit ensures premature death; ardent spirit makes three-fourths of the business and

expenses of criminal prosecutions and imprisonments occasioned by intemperance;

Loss to the public by carelessness, mismanagement, &c. of the intemperate;

There cannot be a doubt that the city suffers a dead yearly loss of three hundred thousand dollars; a tax which is annually paid by the temperate and intemperate of Albany, to support a most detestable monster amongst us. Now suppose we should entirely abandon the use of ardent spirit, and raise this sum by a direct tax on the very individuals who now pay it. Merely to give up the use of the article, would enable the former consumers, to meet the tax; and would at once secure more strength, more industry, more economy and more happiness among the laboring classes who now suffer the principal part of the evils of intemperance, than can be estimated. Such is the cost, and such the quantity of distilled spirit drank in the city in one year. How many families are beggared by it, our alms-houses can tell. How great a nuisance it is, our public officers can testify. How much of the sinew and strength and intellect of our city it destroys; how many sighs and tears of wives worse than widows; how much beggary and wickedness of children, who have exchanged their fathers for brutes; how many broken hearted parents; how much blasphemy, and poverty, and crime, and death; no one can tell.

If before the present year closes, all the alcohol now in the city, and yet to come in, could be consigned to the apothecaries for the compounding of medicine, or to the artist whose business requires it, it would be an immeasurably greater blessing than if some neighboring state should put into our coffers 300,000 dollars and ensure us a diminution of three-fourths of our criminal trials and imprisonments, and of our alms-house tenants. And now in view of these facts, can we appeal to you in vain; when it can be shown that never was there so dire a curse so entirely within our power to remove? It is the strongest of enemies—more terrible, cruel and unrelenting than the Turk; and yet none was ever attacked with such absolute certainty of conquest. It is the most dire of all plagues which have ever scourged our beloved country; and yet no epidemic could ever be so rapidly stopped in its ravages, were all but willing to have it stopped. It only requires a unanimous vote of the city of Albany, and tomorrow we are unburthened from the heaviest of our taxes; saved from the most malignant and destructive plague with which Heaven ever chastened us. Surely then indifference on this subject must be criminal, if it would be criminal to sit still and see our neighbors' property devastated, their children beggared, their temporal and eternal prospects blasted, and yet make no effort to prevent it.

In the name of humanity, and for the honor of our venerated city, let us arise as one man, and break the chains of self imposed slavery.—If the ruthless savage had invaded our frontier surely the appeal would not be in vain—our young men would forsake their homes, their business, and risk their lives in their country's defence. But here is an enemy as real and as

expensive as the Indian, and more insidious. Intemperance is a deadly and insidious enemy to our country, and it is our duty to support vigorous and efficient measures to suppress it, and to expose them to the awful retribution of the next. All these charges, and more, can be substantiated.—The testimony of the most eminent medical men in New-England, New York, Pennsylvania, and Europe, has been obtained on the first point. Some of them say, that three-quarters some that one-half their practice would at once cease, if ardent spirits were no longer drunk as a beverage. That ardent spirit makes three-fourths of our criminals, is the united testimony of judges and lawyers in this country and in England. The most shocking cases of murder have occurred under the influence of alcohol. Almost all the cases of assault and battery likewise. Those guilty of burglary, larceny, counterfeiting, riots, &c. are almost uniformly ascertained to have destroyed their moral sensibilities and emboldened themselves for the violation of their country's laws, by the inebriating cup. That every man loses his character when he drinks to excess, is obvious. That it brutalizes the man, the husband, the father, the mother; that it induces poverty, disease, and premature death; that it unfits for social and refined enjoyments; for duty to man, and to our Maker, in this life; for the pure and elevated joys of heaven, none can question who have ever seen its operation in an individual case. But to what extent it is inflicting all these evils upon our fellow citizens, is now the point which we wish more immediately to contemplate.

In the early part of the present year, a careful investigation was made by a committee consisting of gentlemen chosen from the most respected citizens in one of the wards of our city, relative to the intemperance of that section. The result was most alarming. It was ascertained that there were in the ward 112 places where ardent spirits were retailed; and that the quantity thus sold amounted to 45,500 gallons, and cost to the consumers 56,875. In this ward there was found one place for retailing liquor for every 45 inhabitants, or about one to every nine families. The enormous profits were also adverted to; being about 200 per cent on foreign, and 600 on domestic spirits, when sold by the single glass. The ward alluded to, contains a population of 5,000; and should the four remaining wards consume in the same proportion, then the consumption for the whole city would amount to the enormous sum of \$284,355. In candor it may be admitted, that the ward mentioned consumes more than the average of the city; but when it is calculated that there are in the city 415 licenses granted to taverners and grocers, and that should each one sell only \$2 per day, then the whole amount would be \$302,950 for the whole city; when, therefore, we take into consideration, the

Time spent in drinking, recovery from drunkenness, and the strength diminished by it;

Paupers made by intemperance, thrown on the poor-house, or relieved by private charity;

cruel; and where then is the spirit of '76, if we are unwilling to make the sacrifice such as it be, of personal gratification or pecuniary interest, that the community may be delivered from so great a curse? But you may inquire, what can I single individual do? Much. The city is composed of individuals. If every individual adopts the resolution for the public good, "*I will use no more ardent spirits,*" then the work is accomplished; if you singly adopt the resolution, the making it known will exert an influence on some one or more to do the same.— This is the reason why your name is requested. *The pledge to others is not needed for your own sake.* Some have scorned to bind themselves in this way; but they have mistaken the designs of it. It is not for yourself but for others. Our forefathers pledged themselves to drink no tea, under British taxation. Now is it not manifest that however firmly any number of individuals around Boston might have kept the secret resolution of drinking no tea, the moral influence on the country would have been wholly lost had they not made this public pledge. And if you would see the moral influence of pledges on a larger scale, recur to the solemn day of '76 when the band of patriots rallied around the altar of Liberty, and pledged their lives, their fortunes and their sacred honor. That pledge shook the political world. But these men did not need the pledge for themselves. It was to confirm the wavering; to present to tyranny a solemn phalanx of men bent on liberty or death. We want their sons to imitate them. Almost all that has been accomplished already to diminish the amount of drunkenness in our land, has been effected by the temperate, who have publicly enlisted their influence in favor of total abstinence as the only effectual remedy.— Your name may save one, two, one hundred, and ultimately, perhaps a thousand from the disgrace, the wretchedness, the grave of a drunkard.

MISCELLANEOUS.

THE DUNDEE BOY, AND HIS MOTHER.

"A Youth to Fortune and to Fame unknown."

During my journey in Scotland, a few weeks ago, a gentleman near Dundee, of undoubted truth, informed me that his sister, on going to visit a poor woman, in an obscure part of the town, was directed, by mistake, to the lodging of another person, and knocking at the door, was desired, in a low female voice, to come in.

On entering the room, she found a poor helpless woman, on a bed, wasted away by illness, and apparently in a miserable situation, in consequence of a stroke of the palsy she had received five years before, during which period she had been confined to her bed, and rendered incapable of assisting herself.

Her friendly visitor, pitying her condition, was surprised by her answer, "that she thought herself one of the happiest of mortals;" and on desiring an explanation, the poor woman, in simple language, related the following particulars:

That, in the younger part of life, she had

been a widow, and had received the support of her aged mother, until that time, by her own industry, she had been enabled to maintain herself and child, and to pay a wife for his education.— Since that trying dispensation of Providence, confined to her bed, and deprived of the use of her limbs, she had been unable to do any thing for herself; and having no money to pay another, her son, at that early age, trusting to the divine blessing, took the noble resolution, by the labor of his own hands to relieve the wants and distresses of his afflicted parent. A female neighbor occasionally called in to perform some kind offices; but her chief comfort and support arose from the filial affection and constant attention of her son. He immediately procured such work as his early years admitted of, in a manufactory at Dundee; and, after cleaning the room in which they dwelt, getting ready their breakfast, and making his mother comfortable for the day, he left her every morning with a smiling countenance, to attend the labors of the day, and returned in the evening, with his small but well-earned wages, to enjoy a cheerful meal with his beloved parent. And thus, for the space of five years, have the revolving days succeeded each other.

But this is not all; his mother could not read; the child by his diligence, had learned to read; he had not, indeed, read in large and learned books, but he had read the sacred Scriptures, and knew the truth as it is in Jesus; he had tasted the spiritual bread, and drawn water from the wells of salvation. In the midst of seeming poverty he had found true riches; and although surrounded by outward distress, he had a heart-felt experience that the ways of religion are ways of pleasantness, and all her paths, paths of peace.

Reflecting, therefore, on the many hours he was under the necessity of leaving his mother alone and unemployed, and desirous that she should also enjoy the superior blessing he enjoyed from his religious knowledge, he resolved to teach her to read; and, in due time, accomplished the pleasing task; affording by this means a stream of comfort—an inexhaustible source of delight, which she confessed had made her the happiest of women. It pleased the Almighty to open her heart, that, like Lydia, she might attend to the things that were spoken; and, with Mary, sit down at her Savior's feet and hear his word. She added, that during her son's absence, it was her delight to meditate on the sacred volume, whose divine truths had filled her soul with humble hope and holy joy, and afforded her that peace which the world can neither give nor take away.— And this being conveyed to her mind by a beloved child, added those delightful sensations which only a parent's heart can know, to all its other delights.

Such is my little history of the Dundee boy; Had I known it when I passed through that town, I would have been more particular.— My friend did not inform me whether the mother was allowed any thing from a collection made for the distressed every Sabbath in the church; but it is probable she might receive some assistance from a charitable fund, to

which will be a great people contribute, according to the power which God hath given them.

May Almighty God bless all the dear children who read this book, and make them as kind as the boy of Dundee, and as good and happy as Catherine Prescott.

BAPTIST IRISH SOCIETY.

It has been our pleasing task often to speak of the laborious and successful efforts of this Society, in preaching to and reading portions of the Bible to the peasantry of Ireland. The 17th Annual Report, presented June 24, is very encouraging, as it relates indubitable evidence of a blessing from the Holy Spirit, attending the faithful efforts of the preachers and readers. The light thus communicated from the gospel, has prevented the continuance of some superstitions among the Roman Catholics. Pilgrimages and penances had lately been discouraged by the Priests in Connaught, and it was reported that some of the holidays had been prohibited. The state of society is improved. Nine persons, educated for Roman Catholic priests, had been converted since this Society commenced its labors in Ireland; one of these instances occurred in the last year. One of the bible Readers had been the instrument of turning 8 families to Protestantism, who had received Popery. The schools were doing a great and good work, in teaching the children of Roman Catholics, delivering them from vain superstitions. The scholars had increased the past year, and now amount to upwards of eight thousand. Two of the Irish Scripture Readers were preparing for the holy ministry, to preach both in Irish and in English. The receipts of the past year had paid all expenses. 1630 English and Irish Bibles and Testaments, besides first and second spelling books in the Schools, amounting to 4399 copies had been distributed since last anniversary.

The pleasing anecdote which follows is taken from the last Report. It gives us a cheering view of the laudable ambition and spirit of the Irish children:—

"SIR, ASK ME A QUESTION!"

Mr. Lang of Ballina, of the Methodist's Society, in conversation with one of the Irish Leaders, said, "Walking a few days ago thro' the village of Cranagh, I met some ragged children with Testaments under their arms. Observing them to be orderly and modest, I asked them with whom they were at school, and under what Society? What books they had? &c. Receiving satisfactory answers, I further asked them, 'Who was Jesus?' They replied, 'the Son of God, the Saviour of men, the Word who was with God, and the Word who was God.' Another, whom I asked what the scriptures were? answered, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness.' Not having much time, I bid them good bye, after commending their mistress, and urging them to continue their scriptural course. On my return the same day, I passed again through the village, hoping I should meet with some of the good children. But how was I surprised, when nearly all the

children of the village assembled, and ran on before me, with countenances which seemed to say, 'Sir, ask me a question from my book?' I commenced, and to whatever question I proposed, a speedy, sensible and scriptural reply was given; and whatever portion of the New Testament I mentioned, some one or other of the little company, named the chapter and verse, and repeated it with as much accuracy as if they had read it from the book. They accompanied me to some distance, and never, was I more astonished or delighted in my life. I could not hesitate to ascribe honor, and praise, and glory, to that God, who out of the mouths of babes and sucklings hath perfected praise.—C. Watch.

END OF WICKED GREAT MEN.

Happening to cast my eyes upon a printed page of miniature portraits, I perceived that the four personages who occupied the four most conspicuous places, were *Alexander, Hannibal, Caesar and Bonaparte*. I had seen the same unnumbered times before, but never did the like sensations arise in my bosom, as my mind hastily glanced over their several histories.

Alexander, after having climbed the dizzy heights of his ambition, and with his temples bound with chaplets dipped in the blood of countless nations, looked down upon a conquered world, and wept that there was not another world for him to conquer, set a city on fire, and died in a scene of debauch.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps—after having put to flight the armies of this mistress of the world, and stripped three bushels of golden rings from the fingers of her slaughtered knights, and, and made her very foundation quake—fled from his country, being hated by those who once exultingly united his name to that of their god, and called him Hanni Baal—and died at last by poison, administered by his own hands, unlamented and unweped in a foreign land.

Cæsar, after having conquered eight hundred cities, and dyed his garments in the blood of one million of his foes; after having pursued to death the only rival he had on earth, was miserably assassinated by those he considered as his friends, and in that very place, the attainment of which had been his greatest ambition.

Bonaparte, whose mandate Kings and Popes obeyed, after having filled the earth with the terror of his name—after having deluged Europe with tears and blood, and clothed the world in sackcloth—closed his days in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner waving o'er the deep, but which would not or could not bring him aid!

Thus those four men, who from the peculiar situation of their portraits, seemed to stand as the representatives of all those whom the world calls "Great" those four who each in turn made the earth tremble to its very centre by their simple tread, severally died—one by intoxication, or as some suppose by poison mingled in his wine—one a suicide—one murdered by his friends—and one in a lonely exile!—"How are the mighty fallen!"

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 3, 1831.

JOURNAL OF REV. MR. BREWER.

[Concluded from our last.]

MARCH 1, 1831.—The Society will readily see from my weekly labors that I have little leisure at present left for writing journals. The same cause has prevented my giving a detailed account of our Smyrna Schools for some time past. Our first arrangements for a school room, were made by way of experiment, and a change of our place of residence made it necessary to change this, even before the cold weather began. It would be scarcely credible were I to mention how much time was spent traversing Smyrna, to find a room large, airy and light enough to accommodate 100 or more pupils. At last I succeeded in obtaining a ruinous house, for which I paid a high rent, according to custom in advance, on condition that certain specified repairs, should from time to time be made. It had originally belonged to one of that numerous class of Greeks who fled at the breaking out of the Greek Revolution, and whose property was sequestered by the Turks, on the ground of non-residence. A native of Morocco had bought it, who contrary to the general good faith of his Turkish brethren, neglected to comply with the terms of his contract, and only sent his brother from time to time to say I was a *very good man*; to hand the pipe which he had partly smoked, as a token of special friendship, and to inform me that America was only *seven days'* sail from Morocco. Finding him persist in his refusal, I called on the Governor, by whose direction the police officer Hadgi Bey, first sent one of his messengers in a friendly way to advise him to comply with his obligation. Trusting however to the fact that the witnesses were royals, who until the late important firmans, were not permitted to testify against a Mahometan, he thought to pursue the same course with this strait forward officer. Not regarding however his wealth and standing, Hadgi summoned him to his presence, and calling him a bad man, instead of suffering him to perform what he would now gladly have done, compelled him to refund the money and take the house into his own hands.

Shortly after we obtained a much more convenient house in the Greek quarter, where our former master resides with his family, and conducts a charity school of more than 100 girls. We were not content however with one school, and wished likewise to encourage the Greeks to aid in the education of their daughters. Accordingly we engaged a room adjoining our own dwelling, and employed another master of the name of Christo to open a pay school. He was one of the first scholars from the Greek College, and his services as an assistant, were highly valued by the master Abraham. He is a native of Philadelphia, and like most of the numerous Greeks dwelling where the glories of that ancient church were displayed, his native language was Turkish. He has shown himself a genuine Greek in surmounting ob-

stacles in the way of his acquisition of the Greek language, and now manifests a most determined purpose in helping his needy friends to obtain an education. His school contains from 40 to 50 pupils, all girls, who pay three piastres a month for tuition, or a little more than two dollars a year. Until our English pay school from which we are now earning our annual salary, one of us was constantly present. A young Greek lady—one of the oldest pupils whom we have ourselves trained, now superintends the work and receives a small weekly sum, but we are contemplating several important changes in the organization of the School. Many of the pupils of this school in particular, have made gratifying progress in needle work, Grammar, Geography, History, &c. Those of the other have been brought forward in reading the scriptures, study of the doctrinal catechisms, &c. and though Antonio is not so much of a scholar as the Philadelphian, we have been unwilling, when solicited, to supply his place by others, whose religious character was less hopeful.

On the Sabbath morning I regularly meet the children at the charity school, to superintend their recitations from the scriptures and their catechism instruction. After they are dismissed, several chapters are read and briefly explained to the older pupils and a considerable number of strangers, who customarily attend. Miss R. at the same hour is engaged at the English Sabbath School, kept in the house of the Rev. Mr. Arundell, and as we have leisure, a few Greeks are instructed in our own house. In the afternoon, since Mr. A.'s winter services commenced, I have preached to a small congregation of Americans, English and Dutch, in the Dutch Chapel. During the week, our English school of more than 40 Protestant youth, which now furnishes our daily bread, occupies us five hours every day, with the exception of Saturdays. The only change in our pecuniary affairs, which we suffer this to make, is that of expending what would otherwise have been necessary for our support, in the payment of masters, hiring of school rooms, &c. Like other missionaries, we choose to leave our temporal interests to the christian sympathy of the churches at home, and the gracious providence of Him who hath bade those who go forth to preach his gospel, "provide themselves with bags that wax not old, a treasure laid up in heaven." On that sympathy and on that providence, the widow, the fatherless and the infirm should they hereafter be found in our company, will not, I am persuaded, have relied in vain.

Besides the most of our time which is thus devoted to the Frank school, we maintain an active superintendence over our own Greek schools, and often visit others. These employments, with domestic cares, an extensive correspondence with our Christian brethren in the Mediterranean, and our Greek friends at Pergamos, Haviola, Vourla, &c.; the monthly concert, the Religious reading room, a book store for the sale of Bibles, Tracts, &c., which I have just assisted in establishing, and the claims of relatives and personal friends at home, will leave less time than I could wish for a correspondence with the Society. They

will, however, I trust, soon find that we are able to do more for the poor than we are at present doing, and every one who is interested in the welfare of the poor will be glad to see the number of the poor who are able to do more for the poor than we are at present doing.

In the midst of all our labors we have to lament that we have not, as yet, witnessed numerous manifestations of the converting grace of God. The children are indeed becoming exceeding dear unto us, and the 200 Greek and 50 Protestant youth, who have been under our instruction the year past, have acquired much knowledge of God and of their duty. A great outward change has been taking place too among the Greek population generally, so as to constitute the present a new era in their intellectual and moral history. By a recent order of the Greek Bishop, the shops of the people are closed upon the Sabbath. This has led to a complaint from a correspondent of the Smyrna Courier, and conjectures that certain strangers, forgetting the holy nature of their mission, and under the influence of a fanatical spirit, have awakened the superstitions of the Bishop on this subject. Though we have had no special agency in bringing about this change, we trust the general influence of missionary and Bible men for some time past has tended to promote at least the outward sanctification of the Sabbath. In the new independent schools which have sprung up since the opening of ours, and in several of which we pay the tuition of several female pupils, we are happy to see adopted our practice of catechising the children on the Sabbath, and explaining the portion of scripture for the day. The favor with which this practice is regarded by the parents and others, leads to the hope that the time is not far distant, when the Greeks like the Protestants, shall assemble regularly on the Sabbath for religious instruction.

In addition to several liberal minded priests there are, especially among the laity, many intelligent and well disposed persons. Even the Bishop himself is compelled to feel the force of public sentiment, to which they give the tone. Not long since, some complaint having been made against him at Constantinople, he asked the heads of the community whether they could give him a commendatory letter. This they declined doing unless he should consent to diminish his fees for marriage, baptisms, &c. As yet he has not acceded to their proposition, and it is thought in consequence he may be compelled to leave. Several important regulations have been however adopted, such as fixing an uniform price, which all the clergy should receive for these services, and prohibiting more than two from going to collect money from the same individual, for sprinkling holy water at Epiphany. Changes and reformations of this nature once begun, it may be expected that still more important improvements will follow. Especially when there is taken into consideration the great and increasing zeal of the people themselves, in the cause of education. In addition to what they have done the year past for the more comfortable support of their poor and the establishment of schools, they have it now in contemplation to open four or five others in different parts of the city, and one or

more for girls. They have also purchased a press and ordered a font of type from Paris. If increase of piety kept pace with the increase of knowledge, soon should we see the days of primitive prosperity return to this least offending of the seven Apocalyptic churches.

March 7.—In the condition too of all the christian and royal population of Turkey, decided improvements seem to have begun. By a *hatti scheriffe*, or imperial edict which has just been published, the different classes of royals, Greeks, Jews, Armenians, and Catholic Armenians, are placed on the same footing before the Turkish tribunals as the Mahometans themselves. In criminal cases, they cannot be condemned without the sanction of the heads of their own communities. Still more liberal principles seem to influence the Egyptian government, which is at length quietly established over the whole of Candia, while in order to secure the submission of the Samitotes, special privileges are offered them, such as the bearing a Christian flag, appointing their own officers, &c. In short there is much reason to believe that Turkey will continue to furnish an undisturbed and hopeful field for almost every species of judicious missionary effort, and particularly the establishment of schools. Will not all then who love the welfare of Zion, redouble their exertions and greatly multiply their prayers, that from Patmos all round to Laodicea, the grace of God may be manifested in turning multitudes from their errors and sins to the true knowledge and love of God? and that the reading of the scriptures may prove to these hundreds of children in the schools, the savor of life unto life?

The lesser region too of liberated Greece, which for the present seems to be under a cloud, may soon see the return of brighter days. Following the example of France and Poland, and at the same moment when Italy has broken the Papal yoke, she is determined no longer to submit to the tyranny of her present ruler. The revolution which has broken out in Sparta, will, in all probability, become universal, and thus open the way for the unrestrained operation of the press and of schools, and the preaching of the gospel, among those other sacred New Testament churches. Would too, that a time of favor might come for Judea, as well as Italy and Greece, and Asia Minor, that so missionary labors in every place mentioned in the Scriptures, might carry back the minds of men, to the contemplation and practice of primitive Christianity. It may be that the number of years for accomplishing the desolations of Jerusalem are drawing to a close. It becomes us not to look on the political changes with romantic and visionary feelings, but if the saints in every land should seek by prayer and supplication for her spiritual rebuilding, the time of Zion's favor might speedily come. Who then will not offer more fervent prayer for these Bible lands.

Union College, N. Y.—The commencement of this institution was celebrated at Schenectady, on Wednesday, the 27th ult. The regular degree of A. M. was conferred on 19 gentlemen, alumni of the College, and that of A. B. on 75, the members of the senior class.

SLAVERY.

"Awe-struck, see silken Asia bow!
And feeble Afric writhes in blood below!
Before, peace, freedom, virtue, bliss, move on;
And spoils, the treasure of a world undone;
Behind, earth's bedlam millions clank the chain,
Hymn their disgrace and celebrate their pain;
Kings, nobles, priests, dread senates lead the van,
And shout "*Te-Deum*" o'er o' defeated man."

Dwight.

Slavery is a topic which has been discussed so much that it would almost seem that nothing more could be said on that subject. It has long been the theme of the poet and the orator; and yet comparatively very little has been done, to what might and ought to have been done. Why will not the government of the United States follow the glorious example of Austria, Mexico, and Great Britain, and proclaim that "from this moment every slave that treads on" these United States, is *free*? But as this measure has not, and I fear will not be taken, it becomes us, as philanthropists and as lovers of our country, to exert all our influence, and all the energies of our mind, to remove this great, this national evil.

I am sorry to see, after so much light has been shed upon the subject, that some are still of the belief that it would not be good either for the slaves or for our country, to have them set at liberty at once. But by what law, I would inquire, does the slave holder hold his fellow men in bondage? Not by the laws of God, for the Bible teaches no such doctrine. Not by the laws of our country, for our National Constitution contains no such thing. Surely then by none other than by that law which he himself has made!

Go to the slave market—there I hear the clanking of the chains of fettered men! There I hear the cries of the lash-driven slave ascending to the skies! There I hear the groans of the dying victim, perhaps murdered by his inhuman master! There parents and children, brothers and sisters, husband and wife, must part, perhaps to meet no more this side the grave. I do not wish to have it understood by the few remarks which I have made, that I am an enemy to the Colonization Society. No, far be it from me. I consider it a noble and patriotic institution, and would do all in my power to promote its well being. But to resume.

How, I ask, did the slave holder come by his slaves? The answer is this: the slave trader starts with his ship and goes to Africa; the sable sons of Africa are stolen; the hold of the ship is crowded full of human beings; they are brought to America and offered for sale; the American planter purchases them, knowing that they are stolen. After having taken into view the foregoing considerations, I put this appeal to every son of Adam: Has a slave holder any right to his slaves? When this question has been answered, perhaps I may propose a few more.

SIDNEY.

My dear Sir,—There is a question which arises out of the country, whether slavery ought to be abolished, and that as speedily as can be consistent with the safety of the community, and with the true well being of the slaves themselves. I have not asked you whether slavery ought to be abolished; but whether emancipation ought to be "*instant, unconditional, and unlimited.*" That question you answer in the affirmative. In your judgment, the legal regulation of mutual dependence and duty, now existing between the master and the slave, ought to be, in every instance, *immediately and totally* abolished.

Let us apply your principles to a particular case. There is a man who finds himself, by inheritance, the master of six bond servants. Two are superannuated, a mere expense to the proprietor. Two are able-bodied, and of mature age, a man and his wife. Two are infants. The proprietor considers himself as under obligations to feed these six mouths, to clothe these six bodies, to afford them shelter and protection, and to provide them medical attendance when sick; and on the other hand, he considers them as under obligation to labor in his service. Now you say that this relation which the law has constituted, ought to cease *totally* from this moment. All these slaves—not only the mature and able-bodied, but the decrepid and the infant—ought to be turned out instantly to shift for themselves. This you say is required by *JUSTICE and HUMANITY*. This you demand in the holy name of God. And you sustain your opinion by two arguments.

You say *first*, that the "eternal law of love" requires this master to set all his slaves adrift upon society. But here I have a question.

2. How do you know that these six slaves taken together would be better off, after such an emancipation, than before; and if they would be no better off, how does the law of love require their instant emancipation?

Your *second* argument for the immediate and unconditional dissolution of this relation, is in these words: "Because the system of slavery in the United States is full of cruelty, robbery, adultery, and death, having in itself no redeeming principle, and because the covetousness and hard heartedness of the people either enforce or excuse it." Now in the particular case which I am stating, the master is a benevolent and conscientious man; he wants to do all the good he can to these six human beings, over whom the laws have made him overseer;—he does not murder them; he does not commit adultery with them; he does not rob them, but gives them encouragement to cultivate their own gardens, to raise their own pigs and poultry, and to dispose of such produce in what way they please; he treats them with no cruelty, but governs them with patriarchal kindness. Nor on the other hand, does he indulge them in murder, or adultery, or dishonesty, or cruelty, or any of the crimes which some of them would be sure to practise if they were set loose from their present restraints. Here then is another question.

In my former communication I asked you, for the sake of learning your real and deliberate opinion, whether the master had any right "to the services" of those to whom he sustains this legal relation. To this question you have not given a direct and simple reply; but if I read your answer correctly, you mean to be understood, as if you had replied to the question, 'No; the slave may desert his master in any circumstances, and do no wrong.' Here, therefore, I have another question.

3. If the two working slaves in the case supposed, have a right to desert their master, and exercise that right, has not the master as good a right to desert the four slaves that cannot work? Or is it in this relation, equally impossible for the slave to do any wrong, and for the master to do any right?

In attempting to answer the third question in my former communication, you have not shown what on a former occasion you broadly insinuated—that Mr. Breckenridge and the writer in the Christian Spectator are at variance on the subject of slavery. But on that question it is not of any public interest that we should prolong the discussion. Nor shall I so identify myself with the writer in the Christian Spectator, as to undertake to answer your queries addressed to him respecting the climate of Liberia. The subject on which I began to address you is slavery. At a proper time I shall be perfectly willing to begin a friendly discussion of Colonization, or any kindred subject.

Your other question addressed to that writer, I am perfectly ready to answer; and I will answer them both at once. If you would see "what kind of obligations grow out of a constitution of society at war with common sense and Christianity," and if you would see "how to address men's consciences so as to make them feel such obligations," read what Paul says, in Ephesians vi. 6—9: Colossians iii. 22—25; and iv. 1; also in 1 Timothy, vi. 1—5. I will embrace some other opportunity, if you please, to propose a few modest inquiries respecting the exegesis and application of some of these scriptures.

Meanwhile, perhaps it may help to clear up our understanding of each other and of the subject, if I propose one other very fundamental question. Two philosophers are said to have disputed with great zeal for six days on one subject; and just as the sixth day's sun was going down, they happened to inquire what it was that they were disputing about, and having settled the meaning of their terms, they were perfectly agreed. I would not be too sanguine, but it is with some hope of a similar result, that I propose this question, viz:

What is your definition of slavery? I want not a theoretical definition, but a logical one.

ASHMUN.

MELANCHOLY.—On Sunday afternoon last, in Connecticut river, near the quarry in Chatham, a small row boat was upset, containing four young women and two young men;

and melancholy to relate, three of the young women were drowned. The young woman who was saved, clung to the boat until she was taken off, and the men swam to the shore.—One of the young women drowned, is Miss Minerva Hodge, about 18 years old, of East Granby, who had been employed for some time past, in the Arrow-mamot Manufactory, in this town. The other two drowned were daughters, one of Mr. Amos and the other of Mr. Alvin Chapman, both of Glastenbury.—The bodies of the two Misses Chapman were found the next day; and the search after that of Miss Hodge was continued yesterday.—*Middletown Sent.*

WARNING TO SABBATH BREAKERS.—We have been informed that a gentleman in the North Society of Middletown, who has resided there 20 years, has kept an account of the number of persons who have been drowned within that time, in that district, (including the opposite side of Chatham.) He states the number to be sixteen, and that eleven of them were drowned on Sunday, when sailing on pleasure parties!—*Id.*

WILL POST MASTERS LOOK AT THIS?—The following extract of a letter from the Post Master General settles most clearly and definitely a very important point, in relation to which we have heretofore suffered grievously from the neglect of too many post masters to comply with the laws and their instructions on the subject mentioned. The remedy to which the post master general has decided that we are entitled, is in exact accordance with what we have long believed to be both the law and the equity in the case, and is thoroughly efficient and satisfactory. If post masters do not give due notice to the publishers in case any of our papers are not taken from their offices, "they are liable to pay the sum which would be due from the subscribers."

"Post-Office Department, July 13, 1831.

"Gentlemen:—Your letter of the 8th inst., enclosing one from E. T. Bridge, is received at this department; and the post master of Savage's Mills, Me., will be immediately written to upon the subject.

"The duty of post masters is very plainly laid down, upon the subject of which you speak, in the 12th section of the seventeenth instruction of the post office laws. They are bound to give immediate notice to the publishers of newspapers which arrive at their office, and which are not taken out by the persons to whom they are directed. In case they neglect this duty, they are liable to pay the sum which would be due from the subscriber. As to the right of post masters to sell the papers for the postage, as mentioned in the letter of Mr. Bridge, it does not accrue until after three months from the notice before spoken of and it has reference only to the papers sent during, and after that time.

"I am, gentlemen, respectfully your obedient servant,

W. T. BARRY.

"Messrs. J. Emory & B. Waugh."

GEORGIA AND THE INDIANS.

LIBERTY OF THE PRESS.

We copy from the Cherokee Phoenix the following correspondence and remarks of the Editor. The first was written to Ridge, a Cherokee chief, and the other to Boudinot, Editor of the Phoenix—men whose talents, conduct, and character, appear dignified and exalted, when compared with those who are persecuting them. How long will an indignant nation suffer its free citizens thus to be abused?

GAINESVILLE, 19th July, 1831.

Dr Sir

In looking over the last Cherokee Phoenix I noticed the remarks you made in that paper concerning the Georgia Guard, &c. and about the President, &c. Now you d—d little frog eater & worsp destroyer if you dont mind I will sell you as a negro, for you favor a negro more than a d—d Indian. The treatment you and your countrymen are receiving is in payment of your d—d rascally treatment you have treated the whitemen when you had the power to do so. Where is your old path

his
Killer — * * * * you d—d
mark

mountain rainger and wolf eater there is David Vann a d—d scunk. I intend to tie him and you up, and give you five hundred lashes if any more complaints are made about Georgia. There is a d—d broken legged Andy Ross I have sold him to a free negro in Georgia. Now where is all the Indian sympathisers and the crocodell teres that have been shed about the Georgia law and you d—d * * rascals. I have found out some of your vilaney by one of your colleaug in vilaney now you d—d clay bank rascals if you dont move yourselves to the Arkansas I will have some of your scalps, and will have off yours and Cave Vann's * * * some good razor strops and bridle rains you d—d scunks of hell.

Yours with indifference.

RALPH SCRUGGS.

[Pointing to the representation of a tomahawk.]

The following, addressed to the editor, and post marked, Columbus, Geo. July 7, is, if any thing, still more significant. It was accompanied with a picture of a man hanging on a gallows.

COLUMBUS.

You can answer this if you wish. Hang the Traitor. Cut his throat. Shoot him. Death To the Rebbell.

We are threatened to be *Messed*, says the Editor, with the inestimable privilege of the *liberty of the press*, which is guarantied by this republic to all whether white or red. On Thursday morning the editor of this paper was summoned to appear before Col. Nelson, Commander of the Georgia Guard, who was then in this place with a detachment, for the purpose of receiving a lecture as to his future conduct as editor

of the Phoenix. The Col. observed that he had seen a great many lies, and observed that the Phoenix articles published in the Phoenix. These slanders have been directed against the state of Georgia and the Georgia Guard. Heretofore they [the Guard] had exercised forbearance towards us on account (as we understand him to say) of Mr. Worcester's connexion with the Phoenix. Now they had got rid of Mr. Worcester, and we must now look out. He also observed that as they could not prosecute us for libel, the only way that we could be punished would be to deal with us in their individual and private capacity, to tie us to a tree and give us a sound whipping. And this assuredly will be done if any more slanders are published. He made other remarks, as to their motives and intentions, but the threat to which we have alluded is contained in what we have related.

Now to cut the matter short at present, we say, as we have heretofore said, that we are not aware of having slandered Georgia and the Guard, and if we have, we think it a poor way indeed to convince the world of it by flagellating us. They will not establish their innocence by such a method we can assure them. Truth has been our object and truth shall be our object. Further—if we cannot be prosecuted, (which by the way we were not aware before) and if Col. Nelson is so positive that slanders have been published, and if he is desirous to make that appear to the satisfaction of the world, he can certainly find where an action for libel will lie. He complains of some missionaries having published falsehoods about him. What great obstacle is there in the way of proving these falsehoods? These missionaries are whitemen—they hold themselves responsible for what they have said in the Phoenix, and we know they will not shrink from any investigation of their assertions before a disinterested tribunal. Finally, we cannot consider the present movement but as an attempt to frown us down.

REV. THOMAS PAUL.

Rev. Thomas Paul, a man of color, who was for many years pastor of the African Baptist Church in Boston, died on the 14th of April. The following brief notice of his life, ministry, and death, from the American Baptist Magazine, will not be unacceptable to our readers.

Thomas Paul was born September 3d, 1773, in the town of Exeter, N. H. With the incidents of his early life we are not acquainted. It was his happiness, however, to fear the Lord from his youth. At the age of sixteen he experienced religion and was baptized by Rev. Mr. Locke. Although for a long period his mind had been deeply exercised on the subject of devoting himself to the work of the ministry, he did not commence preaching until he was twenty-eight years of age. He was ordained at Nottingham West, N. H. May 1, 1805.

Soon after his ordination, Mr. Paul became the Pastor of the African Baptist Church in Boston. This relation was continued about 25 years. His labors, however, were not confined to this church. As a matter both of necessity and choice, he frequently made preaching excursions into different parts of the country. His color excited considerable curiosity, and being a person of very pleasing and fervent address, he attracted crowds to hear him. At this period of his ministry, his labors were greatly blessed. Several revivals of religion commenced in dif-

to the same. In 1823, Mr. Paul addressed a letter to the Baptist Missionary Society of Massachusetts, expressing of the deep interest which for a long time he had felt in relation to the moral and religious condition of the Haytiens, and soliciting the favor that he might be sent there as a missionary. After due deliberation the Board gave him an appointment for six months. He was kindly received by President Boyer, and other distinguished personages, who gave him permission to preach. For a while he was elated with prospects of success, especially as he found a few pious people who seemed gratified beyond measure by his ministrations. In his communications from Hayti he frequently mentioned "the powerful, precious, soul-reviving seasons" which he and the few praying disciples on the island enjoyed. But his ignorance of the French language convinced him that he could not be generally useful to the inhabitants. He therefore left Hayti with regret, but with an increased desire for its welfare, from what he had actually witnessed of its deplorable moral condition. The testimony of a pious gentleman on the island at the time will show that the people were desirous of being instructed in the Protestant religion. "I believe," says he, "if Mr. Paul had been able to preach in the language of this country, his congregation would not have been less than ten or fifteen hundred hearers. Hundreds enter the door and tarry a short time; and when they find that they can derive no instruction from what is said, they go out with countenances expressive of deep regret, that they do not understand the speaker. The number of inhabitants, their moral and religious condition, their desire to hear the word of life, and their lamentations over the departure of brother Paul, are so many indications, that a teacher, suitably qualified, might with the blessing of God, expect to do much good."

In all his journeyings he seemed to go among the people in the fulness of the blessing of the gospel of Christ. He was not indeed an ordinary man. For without the advantages of a good education in early life, he became distinguished as a preacher. His understanding was vigorous, his imagination was vivid, his personal appearance was interesting, and his elocution was graceful. We have heard him preach to an audience of more than one thousand persons, when he seemed to have the complete command of their feelings for an hour together. And, with the exception of an eminent minister now deceased, we never saw any one administer the solemn rite of baptism with so much propriety and effect. On baptismal occasions he was truly eloquent.

But his labors are now ended, and it will be gratifying to his friends to know that the Master, whom for many years he faithfully and zealously served, did not leave him when he most needed consolation and support. Mr. Paul labored under severe bodily disease for several months previous to his death, but he was most mercifully sustained. On one occasion he remarked to a friend, "Since I saw you last I have been happy in God, my sky has been without a cloud. I know that when the earthly house of my tabernacle is dissolved, I have a house not made with hands, eternal in the heavens." When asked at another time if he had a good hope through grace, "O," said he, "I am altogether unworthy, but I trust in him who of God is made unto me wisdom, righteousness, sanctification, and redemption." After a short pause he observed, "I know whom I have believed, and that he is able to keep that which I have committed unto him until that day." When his sufferings were great, and he felt as if he were dying, he would say in broken accents, "Come—Lord—Jesus—come quickly." But he would add, "I pray—for patience." He frequently repeated, "I know that my Redeemer liveth, whom I shall see for myself, and mine eyes shall behold, and not another." On his daughter's observing what a fine day it was, and how calm the water was, he said, smiling, "Just like my mind, my dear—not a wave—unruffled." One morning being asked how he had rested the preceding night, he replied, "The Lord has spared my life one night longer; but I never longed for any thing so really, as to die and to be with my Savior." Towards the close of his last sickness, he exclaimed with emphasis, and in a voice stronger than usual—"I am now ready to be offered, and the time of my departure is at hand. I have

fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

REVIVALS.

From the Boston Recorder.

REVIVAL IN BOLTON, MASS.

BOLTON, August 16, 1831.

It will, I doubt not, be gratifying to the friends of Zion, to hear of the triumphs of our Divine Redeemer, in this part of the Lord's heritage. Having witnessed these scenes of thrilling interest, I sit down to communicate them, thro' you, to the christian public.

Most in this region are acquainted with the fact that a few individuals of the towns of Sterling, Lancaster, Boston and Stow, two or three years since, united in setting up a banner in the name of the Lord, and in behalf of truth. A beautiful and commodious house was erected for the worship of Jehovah, the Father, the Son and the Holy Ghost. Their commencement was indeed "the day of small things;" but this little band has been gradually increasing until they number about sixty church members, and a congregation of from 200 to 250.—These come principally from the above four towns spreading over an extent of about 15 miles in length by 7 in breadth. A little more than a year since, they settled a young gentleman from the Andover Seminary, whose labors have not been in vain in the Lord.

A few weeks ago, this little band determined to have a four days' meeting, and to this end invited the Orthodox ministers and congregations adjacent, to meet with them on Tuesday, the 9th inst. This was kept as a day of fasting and prayer. The congregation continued to increase until the meeting house was crowded. Nothing unusual appeared in the aspect of things, until Wednesday evening, at a lecture in the vestry, when in the view of their unbelief and unpreparedness for a visit from the Holy Spirit, the church as well as the minister seemed to be in great agony. The fear that the meeting would pass off without a blessing, and thus the Lord Jesus be dishonored, seemed to rest with a mountains weight upon their souls. The meeting was one of awful solemnity.—From this moment the spirit of prayer seemed to be poured out, and sinners were inquiring "what shall we do to be saved?" Thursday and Friday will never be forgotten in this region. Every exhibition of truth seemed to be "in demonstration of the spirit and of power." On the first of these days, 150, and on the last day, 200, took the seats of the inquiring and seemed to feel the presence of the Holy Ghost. How many found hope in Christ during these meetings, I cannot say, as a great number came from the neighboring congregations. But in Mr. Chickering's parish are nearly 40 apparent conversions since Thursday. As to the genuineness of their hope, of course, we can say nothing—the day of the Lord will reveal it; but they appear well. Never were meetings attended with more order or stillness. Every thing gave evidence that the Lord was come to build up Zion.

A correspondent in Cornwall, Conn. says:—The neighborhood in which I live is situated from 4 to 5 miles from any house of public worship, yet the Lord has seen fit to visit the place with his gracious presence. About 25 in this small district are rejoicing in hope of pardoned sin.

The religious state of Massachusetts, so far as we are able to learn, says the Recorder, is becoming more and more promising every day. A correspondent, a clergyman who was present, has furnished for our paper an account of a protracted meeting, lately held in Bolton.—Similar meetings of the like interest and promise, are held from week to week in various parts of the state.

In Essex county the revival is very general. In Newburyport and Salem the seriousness continues to increase. A protracted meeting was held in Beverly last week, which promised much at the close. In West Newbury the revival is powerful; as also in both the parishes in Bradford. A protracted meeting is held this week at Andover. Throughout the country, in a word, the interest manifested in religion is extraordinary.

In Northampton and many of the neighboring towns, the spirit of revival continues to prevail and extend. In Hatfield, where there had not been a revival for nearly or quite a century, a protracted meeting has been held, at the close of which there were a considerable number of anxious inquirers. It would promote the interest of religion, we are sure, if some pastors who are favored with the attention of an inquiring people, would furnish notices of the state of things, to instruct and encourage others.

In Providence, R. I., the results of the four days meeting held there two weeks ago, are most gratifying.

Deposit, Delaware Co.—Extract of a letter from Rev. Mr. Hull, to the editor of the Western Recorder, dated

DEPOSIT, Aug. 8, 1831.

Dear Sir,—In my last I stated that within two years the church in this place had sent out four branches; and that two of these branch churches were enjoying the labors of our licentiate, and something of a revival spirit.—These two churches are in this town; the one at Cook's settlement; the other at Canonsville. The licentiate is Mr. Elias Childs. He commenced his labors about the first of March last; but saw little to encourage him until a short time previous to the meeting in this place. Christians waked a little from their slumbers, and some sinners were converted. Many, both saints and sinners, attended the meetings in this place, and were much benefitted. At Mr. Childs's earnest request, I went to Canonsville, to attend a two days meeting, which began on Tuesday, 26th of July. No other ministers were present. There was evidently a good degree of preparation on the part of the ministers, and several members and a little band accompanied me from Deposit, whose hearts had been broken and warmed by the five days meeting

in that place. The Lord was in great disposition to visit the souls of God; and we were not disappointed. The first day, at the close of the third service nine rose and expressed hope that they had yielded to the claims of God. Our meeting was in a large school house; and although the population is scarce, it would not contain the people the second day. Many were without the door, but within hearing of the word of God: so deep and awful was the solemnity, that it appeared to many of us that every thing must bow down under the mighty pressure of the Spirit of the Lord. And almost every thing did bow; the aged and the young, the infidel and the scoffer, the universalist and the moralist. The greater proportion were in the strength of middle age and in the vigor of youth. Such was the pressure of truth upon the conscience, that it was thought best to suspend preaching the second service of the second day, and give ourselves entirely to prayer and conversation with the anxious. In this also the Lord blessed our labors. Sinners who came into the meeting hardened and obstinate, were seen in a few hours sitting at the feet of Jesus clothed and in their right mind. The third day we appointed a meeting for conversation and prayer with the anxious, intending to close with that meeting. But it was impossible. Petitions came from every quarter of the house, that the meeting might be continued. Some sinners came that had not been in days previous, and expressed their desire that the meeting might be continued, saying that they could not leave until they had made their peace with God. At this moment of deep interest I left them, to attend a meeting among my own people. But many of my people stayed until Saturday; and the meeting continued almost without intermission (sleeping hours excepted) until Sabbath evening. It is not two weeks since the meeting began, and there are at least eighty indulging hope that they are born of God. Twenty eight are examined for the church, and the great work is still in progress. Let all who love the souls of men pray for the people in Canonsville. There are but few left without hope. But the souls of these few are too precious to be lost. I ought, perhaps, to say, that in this place, of the fruits of the five days meeting, forty are examined for the church, and about twenty others are hoping. Three-lads were hopefully converted last night. In this village there are at present not thought to be more than 25 adults without hope; and this evening we meet to offer special prayer in their behalf.

REVIVALS AND PRAYER MEETINGS IN THE EPISCOPAL CHURCH.

It is truly cheering to hear such men as the Right Rev. Bishop Moore, speak in language too plain to be misunderstood to his clergy, in favor of religious associations:—in other words, prayer-meetings. That pious prelate, when residing in New-York as the Rector of St. Stephen's, knew full well the benefits resulting from such exercises in his parish. How pleasing it is to see a Bishop recommending both by

except and among the clergy and laity, to be present at the Sabbath, or in the churches, but in private houses, for the purpose of making personal applications upon the preaching of the Gospel, that the Redeemer's kingdom might come, and spread its holy influence amongst all men, of all nations.

When I look at the apathy which prevails with many of the clergy in our church, I am cast down, and often dejected in hearing their sentiments concerning the efforts of laymen.—Why is it so? What do they fear? Can it be any dishonor to a clergyman to have a number of zealous, discreet, and praying members in his congregation? Men, who, in some good degree feel the value of immortal souls—persons who love our Lord Jesus Christ in sincerity, and who are anxious to see his Gospel blessed to the conviction and conversion of poor sinners. Suppose these individuals are in any measure useful to the people in their exhortations and prayers, can this be any just cause of complaint or disquiet to a clergyman? I said I was often dejected; Yes, hurt and mortified to hear from the lips of one of our own church, a direct denouncement of the efforts of laymen, in religious associations. O, how injurious are such remarks, when made without any qualification. For myself I disavow all irregularity—every thing that savors of rant or fanaticism; but sober, warm-hearted and fervent prayer, and timely, discreet exhortation, I think, ought to be, not simply countenanced, but approbated by every pious minister of Christ.

I rejoice to hear, and read of the holy efforts made in your State and Virginia, by the Rev. clergy, as well as the laity, to cultivate religious associations, where a co-operation of the ministers and laymen, is not viewed as any way derogatory to the dignity, or usefulness of the clergy. But notwithstanding there are some obstacles in our way, we hope the Great Head of the Church has some rising lights, who by their prudence and warm Christian zeal, will set an example worthy the cause of their divine Master, in promoting those associations, so well calculated to unite the people to the clergy, and promote that salutary influence of the gospel of the holy and blessed Jesus. All your influences, I hope, dear sir, will, as heretofore, be directed to portray the many advantages arising from well conducted prayer-meetings. Those who think slightly of these meetings, are not aware how many blessings they lose, by not uniting with their humble but zealous lay members, in holy, spiritual conversation. The exercises of the heart, in private, under the ministry—at the altar—the inward grief and trials, the joy—and comfort experienced under preaching—or at the communion—all these would often be spoken of by able brethren, with their pastor, if he should associate with them. Are such exercises, and such seasons, of no moment to a pastor?

Epis. Rec.] A LAYMAN OF NEW-YORK.

ROME N. Y.—We extract the following from the report of the Second Presbyterian Church in Rome, to the Presbytery of Oneida, dated August 13, 1831.—*W. Rec.*

This church was organized January 12, 1831. No special movement was apparent in the congregation until the three days' meeting. During the two first days of the meeting, (which was held the last of March), there was no special excitement among the impenitent. But during the closing exercises of the last day, deep solemnity reigned in the congregation, and fourteen at the close rose for prayers. In the afternoon of that day, and soon after the close of the meeting, a number of sinners were collected at the house of one of the brethren of the church and were in deep distress. Several of the ministers remained, and the Lord was present in mighty power, and such a scene of distress has seldom been witnessed. We trust at that meeting, as many as eight or ten submitted themselves under the pressure of the Holy Ghost into the arms of the blessed Redeemer. An anxious meeting had been appointed for the evening of that day, and the room was filled with enquiring souls. The work of God continued to advance for several weeks, and as many as thirty during that time gave evidence of a saving change. Rev. Mr. Nichols, who was laboring here, left about this time and the church was for a few weeks without a pastor. The anxious meetings were continued once a week, and attended by some of the brethren of the church, and several individuals were born into the liberty of the gospel. Among the converts twelve were members of the Sabbath schools. Twenty three have been received to the church, most of whom were the fruits of this season of refreshing.

"Rev. Jacob Helffenstein came to labour with us the first week in June, and we rejoice that God has been pleased to own and bless his faithful labors amongst us. Christians have in some measure been revived, and the Lord has manifested his readiness to carry on his work. A new impulse has been given; the anxious room for several weeks has been well filled, and God has put his seal upon the labors of his servant; and from twenty-five to thirty souls are rejoicing in the Lord, since the commencement of Mr. Helffenstein's labors.—Meetings have been established in portions of this town out of the village, where none have heretofore been stately held; and in some of these places the spirit of the Lord had descended in great power, and many hardened sinners have been brought to the foot of the cross, clothed and in their right mind. A considerable number of the impenitent are under deep concern; and did Christians but feel as they should, and wrestle and agonize at the throne of mercy, they would soon be rejoicing in Jesus. We trust this good work will go forward; and we know it will, if Christians are humble and faithful as they should be. The presentation of truth in a clear, plain, pointed and practical manner, to the heart and to the conscience of the impenitent, enforcing the claims of God upon them; their depravity; their duty immediately to repent and submit to God; their awful guilt in delaying a single moment to submit to God's holy requirements, has been owned and blessed of God, to the conviction and conversion of many immortal souls. We desire to render to the Lord all the praise."

New Hampshire.—The last New Hampshire Observer contains the following particulars of revivals in that state.

At Mount Vernon, we are informed, the good work of revival continues without diminution. In that town there are less than eight hundred inhabitants. During the attention, nearly sixty have become professed converts to the Redeemer's cause, forty of whom are males, and some of the most influential men in the town. Twenty three heads of families have erected the family altar, sixteen in all have united with the church, thirteen of whom are young men. A number more are expected to unite at the next communion.

At Bedford, the three days meeting, holden last week, was attended with the evident presence and power of God. It commenced on Tuesday, A. M. There was preaching in the forenoon and afternoon of each day. The remainder of the time was employed in addresses, prayers and singing. There were prayer-meetings early every meeting, in different districts in the town, and lectures every evening at the same place. At the close of the third day, it was calculated that between three and four hundred took the seats assigned to the anxious. Some of the *baser sort* fully exhibited the total depravity of their hearts; and even some of the *better* people thought there was rather too much religion and zeal for them.

We have received a letter from a friend in Haverhill, relative to the revival in that place from which the following is an extract.

Haverhill has not for many years witnessed a time of such deep solemnity. Our meetings are crowded and full of interest. The gay, the thoughtless, the scoffer and the indifferent, have aroused from their slumbering, and are inquiring what they must do to be saved. It seems the still small voice of God is saying, enter while there is room. About thirty are the hopeful subjects of conversion.

We are informed by a letter from a friend in East Gilmantown, that the revival in that place continues with unabated success; and within four weeks after the close of their four days meeting, about eighty indulged the hope of having passed from death unto life.

SULLIVAN, Aug. 1, 1831.

Dear Sir,—To the churches in New Hampshire already reported as enjoying a season of refreshing from the presence of the Lord, that in Sullivan may now be added. In May a weekly prayer meeting was established, for the purpose of supplicating the God of all grace to grant the effusions of his Spirit. During the month of June, a four days meeting was held in Nelson, an adjoining town, which was attended by a number from this place, who did not indulge hopes of being personally interested in the promises of the gospel; all of whom were at that meeting, made to feel more sensibly their need of an interest in Christ, and have since, it is hoped, given their hearts to God. There were not however, any very strongly marked indications of a general revival until within three weeks. God of a truth is in our midst. The spirit of grace and supplication is poured

down upon us like a river. The number of inquirers, including those who have indulged hopes, is between thirty and forty; among them are persons of all ages, from youth up to the man of gray hairs, and some are persons of influence. The progress of the work has been silent but rapid. Providentially, Rev. Nahum Osgood, an episcopal clergyman from the state of Virginia, came among us at this crisis, by whose faithful, disinterested, and persevering labors, the work has been greatly promoted in his native town. The monthly distribution of tracts was commenced in June, and has been the means of exciting attention to religion.—In this town the efforts of the friends of temperance have been vigorous and successful. To crown all, the contributions for foreign missions here, have this day, at the monthly concert, been greatly increased. In Nelson the good work is in progress. In some other towns in this vicinity, there are indications favorable to Zion. Indeed, strong hopes are indulged that a brighter day is rising upon the churches of our country.

Yours, with christian respect and affection,
JOB CUSHMAN.

MACON, GA.—We are happy, says the Repository, to inform our readers that the revival which commenced at our Six days' Meeting has been gradually progressing to this day. At a Three Days' Meeting which commenced on Thursday evening last, the manifestations of Divine mercy were felt by many, and an increasing interest for the extension of the work was awakened in the hearts of professors. Seldom have we seen such evidences of solemnity and devotion in a congregation, and the number of weeping penitents who thronged the altar at every invitation, rendered the scenes of the meeting peculiarly interesting. The Brethren Darley, Norworthy and Hardy attended, and we trust that their faithful and affectionate labours, in union with our Pastor, will not be forgotten. Our Church has had an accession of 33 members at this meeting, which with those received at and since the six days' Meeting, make an aggregate of 104,—80 whites and 24 coloured. Unto God be all the praise and glory.

Fredericksburgh, Va.—A letter of recent date from a young lady says:

"The cloud of mercy seems to be bursting over our little city. Hundreds, almost, have found Christ precious to their souls; and nothing is thought or talked of but religion. Even the children are made to feel. To day we had one of the most interesting little meetings here that I ever saw. Christians of all denominations came to rejoice over me a poor unworthy creature. But was there not cause for joy?—The dead is alive,—the lost child is found."

Litchfield, Ct.—We learn that the revival here, which has been very extensive, still continues to be interesting.

HOW TO LOVE YOUR ENEMIES.

Our Master, Jesus, when on the mount, gave this commandment to his disciples:—"Love your enemies, bless them that hate you, and pray for them which despitefully use you and persecute you." The following fact may serve as an illustration of what is required by this commandment.

In one of the large towns in New England, there has been a considerable attention to religion among the colored people, within a few weeks past. One of the converts is a lad about 17 or 18 years of age. Soon after he expressed a hope that he had become a Christian, he went to the minister by whose labors he had been brought to the knowledge of the truth, and gave him a sword. When asked how he came by it he told the following story:—"Some years since," said he, "I went to the West Indies. While I was there, a slave dealer attempted to sell me for a slave to one of the planters. In order to accomplish this object, he forged a letter from my mother, stating that she wished him to sell me for a slave. The planter refused to purchase me, because the letter was not signed by my father also. When I discovered this plan, which had been contrived to deprive me of my liberty, I was exceedingly enraged, and determined to be revenged on the slave dealer. I accordingly procured this sword, and placed it in my chest, for the purpose of killing the man whenever I should see him again. But I left the island without seeing him, nor have I seen him since. I give up this sword to you, for I do not want it any more. I wish I could see that man now, to tell him about Jesus Christ. The worst that I wish him now is, that he may become a Christian."

Let me ask every little child who reads this short story, are you ready to imitate this colored boy? Suppose a man should take you and try to sell you for a slave; would you pray for him that he might become a Christian as did this boy? Or, to take a case of more common occurrence; suppose your little brothers, or sisters, or playmates injure you, are you always willing to forgive them? If you are not always ready to pardon them the faults they commit against you, you cannot join with this colored boy in the prayer, "Forgive us our debts." Nor can you hope to have yours forgiven by God; "for if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—*Sabbath School Treas.*

THE WORK OF AFFLICTION.

Extract from an original, consolatory Letter, written to a friend, by Rev. Robert Hall.

It was once a reconciling thought to me in great trouble, that afflictions are compared in scripture to workmen; all employed, and busy in the Christian's behalf. They work for you: it might have been against you, as is frequently feared. They work together; not separately, but in happy harmony. I then thought, the more the better, if God direct and point out their employment; for the end to be accom-

plished, is 'a far more exceeding and eternal weight of glory.' As persons take pleasure in reviewing the industrious workman, so the Christian, with Paul, may rejoice, not only in the Lord, but in his tribulations also. 'I take pleasure in afflictions also,' &c. If God send a great affliction (thought I), we may then view it as a fresh workman, engaged in our favor; and not only so, but look upon it as one who, in consequence of singular strength, will despatch business (though of a heavier nature) at a great pace. Thus those for whom they are employed will grow rich at last. Among others, let patience have her perfect work; she is a pensive, but a precious grace. Have likewise labors abundant in the Lord: Desire goes in search after celestial productions; Hope stands on tip-toe to view them; Faith goes to receive them, and brings them home. Thus, the just shall live by his faith; for what Faith brings, Love cordially receives, and Volition bids it welcome. Joy sings, and makes sweet melody; Peace possesseth; Rest receives; and Fear censeth to quake, and Jealously to tremble.—How well is it for the soul, when tribulation worketh for her, and when every grace is active in her! Angels encamp about her, and God rejoiceth over her to do her good. I would not be tedious; excuse my prolixity.

I remain your affectionate and sympathizing friend, and I hope brother, in the kingdom and patience of Christ Jesus.

ROBERT HALL.

DUTY NEGLECTED.

I once visited a Sabbath school and was requested to take the class of an absent Teacher. After their lessons were recited, I commenced an explanation of the lessons, when two or three of the scholars smiled, and one of them said, 'Our teacher never says anything to us after we have recited our lessons.' Can it be possible, thought I, that a teacher is so unfaithful as to neglect this important, and I may add, his whole duty! For if a teacher does not feel so deep an interest in his children's eternal well-being, as to warn them faithfully to flee from the wrath to come, it must also be true that he never brings them before his heavenly Father, to agonize for them in secret. At the last great day, if any of these dear children are lost, in whose skirts will the blood of their souls be found? Unfaithful teacher! what is your answer?—*S. S. Inst.*

OBITUARY.

DIED.—In North Haven, on the 10th inst. Capt. Levi Ray, aged 87.

At West Hartford, Dea. Moses Goodman aged 81.

At Fredericksburgh, Va. on the 14th inst. Mr. Thomas Seddon, Jr. aged 19, a member of the Senior Class of Yale College, and eldest son of Thomas Seddon, Esq. Cashier of the Farmers' Bank of Va. at Fredericksburgh.

Drowned on Sunday afternoon last, in Connecticut River, near Chatham, Miss Minerva Hodge aged 18, and two other young ladies, one daughter of Mr. Amos Chapman, the other daughter of Mr. Alvin Chapman.

At Ellington, widow Jerusha Fitch, aged 95.
At East Windsor, Dea. John Bartlett, aged 77.

POETRY.

SANCTIFIED AFFLICTION.

The annexed feeling and beautiful lines are said to have been written by an English lady, who had experienced much affliction.

Jesus,—I my cross have taken,
All to leave, and follow thee,
Naked, poor, despised, forsaken—
Thou from hence, my all shall be!
Perish every fond ambition—
All I've sought, or hoped, or known;
Yet how rich is my condition—
God and heaven are all my own!

Let the world despise and leave me—
They have left my Saviour too;
Human hopes and looks deceive me,
Thou art not, like them, untrue;
And whilst thou shalt smile upon me,
God of wisdom, love and might,
Friends may hate, and foes may scorn me—
Show thy face and all is right.

Go, then, earthly fame and treasure—
Come disaster, scorn and pain!
In thy service, pain is pleasure,
With thy favor, loss is gain.
I have called thee Abba, Father—
I have set my heart on thee;
Storms may howl, and clouds may gather—
All must work for good to me!

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me—
'Twill but bring me sweeter rest;
Go, 'tis not in grief to harm me,
While thy love is left to me;
Oh, 'tis not in joy to charm me,
Were that joy unmix'd with thee.]

Soul! then know thy full salvation,
Rise o'er sin, and fear, and care,
Joy to find in every station,
Something still to do or bear!
Think what spirit dwells within thee—
Think what heavenly smiles are thine;
Think that Jesus died to save thee—
Child of heaven—canst thou repine!

Haste thee on, from grace to glory,
Arm'd by faith, and wing'd by prayer—
Heaven's eternal day before thee—
God's own hand shall guide thee there,
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition—
Faith to sight, and prayer to praise.

TRIUMPH OF PRINCIPLE.—In the town of D— a large barn was to be raised. Men were invited, *temperance* and *anti-temperance*. The former, however, consented to lend their aid, only on condition, that no ardent spirit

should be used. The ardent spirit men said, they would not use it, but they would use some other spirit. The temperance men said, if any ardent spirit was used, they would quit the work immediately. Rum was procured, and the strength of the principle and party was tried. As soon as the spirit was passed around, the temperance men all left the ground. To the great chagrin of the rum drinkers, the work stopped where it was. The rum party plead hard for the continued aid of their neighbors, but all in vain. The frame remained unfinished till some time the following week.—*Jour. of Hum.*

TO POST MASTERS.

[] We feel under obligations to many Postmasters for the friendly aid they have rendered in circulating our paper. But we have cause of bitter complaint against others who have neglected their duty. In instances not a few we have received notice from Postmasters, that the Paper sent to this office for — is not taken out; he left the place two, three, or four years ago.

[] We wish to call your attention to the letter of the Postmaster General (p. 217.) where it is distinctly laid down "That Postmasters are bound to give immediate notice to the publishers of newspapers which arrive at their office, and which are not taken out by the persons to whom they are directed. In case they neglect this duty, they are liable to pay the sum which would be due from the subscriber."

A four days' Meeting at Hamden, (Mount Carmel Society) will commence on Thursday, Sept. 8th. The public exercises will begin at 10 o'clock, A. M. and 2, P. M. of each day.

A CARD.

The subscriber has received a certificate of Life Membership of the American Bible Society, having been constituted such by the payment of Thirty Dollars, by a Lady of his Parish; and takes this opportunity of making his grateful acknowledgments for the kindness and respect thus shown him; and of expressing his wishes that the benevolent individual may share richly the consolations of that religion, which her generous offering will contribute so largely to send to the destitute.

JUDSON A. ROOT.

North Branford, Aug. 30.

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 2, 1831.

I. W. Lawrence, *Geneseo*; Oliver Hale, *Glastenbury*; Wells Beardsley, *Kent*; I. H. Stow, *Westfield, Mass.*; S. Druce, *Wrentham, Mass.*; Jedidiah Calhoun, *Cornwall, Ct.*; I. Hyde, *Norwich, Ct.*; S. Lounsbury, *Bridgeport, Ct.*; Rev. Marten Powell, *Granby, N. Y.*; Dr. B. B. Cary, *Sterling, N. Y.*; F. S. Hoffman, *Pleasant Valley, N. Y.*

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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